

## REHEARSAL.

1. The *Observer* Reviv'd calls it *Roguery* in the Government to offer men their *Lives*, on that Condition to say, *God Save the King*.
2. His *Excuse*, That this was only offer'd to those who had *Excommunicated* the King.
3. Their *Principle* in this the Same with that of the *Pope*, That a *King* *Excommunicated* looses his Right to his *Crown*. The Worthy Lord *Bishop* of *Sarum* shew'd at that time, That the Pretensions of the *Presbyterians* herein, were more *Dangerous* than those of the *Pope*.
4. The *Observer's* further *Excuse*, That the Offer was made by those who had not Power to make it Good.
5. Our *English* Defenders of these *Scots-Presbyterians* are more *Guilty* than the very *Actors* of all these *Murders* and *Treasons*.
6. The *Queen* and the *Bishops* Encourage the *Collections* for the *Scots Episcopal Clergy*.

WEDNESDAY, December 24. 1707.

(1.) *Country-m.* YOU told me last time Master, of the Defence the *Observer* Reviv'd, Num. 19. made for the Zeal of the *Presbyterians* in *Scotland*, who wou'd not Accept of their *Pardon* at the Place of *Execution*, only to say, *God Save the King*, because as he says, it was a *Form*, and they wou'd rather *Die* than use any *Form*. You may be sure then they never use the *Lord's Prayer*. But, Master, he gives other Reasons, and I desire you wou'd Answer them. First, he owns the *Fact*, and says, They did make such an Offer it is True, but the Offer was of a piece with the Rest of their *Roguery*, for first—

*Rehearsal.* What *Rogues* he makes of the *King* and the Government, what *Persecuting Rogues*, to offer such *Notorious Rebels* their *Lives*, upon such *Impracticable a Condition* as to say, *God Save the King*! But go on with his Reasons, *Country-man*, to prove them *Rogues* for this.

(2.) *Country-m.* His Reasons are these, For first (says he) It was Offer'd to those only that had a hand in *Excommunicating* the *King*.

*Rehears.* Was their *Excommunicating* the *King* a thing so very *Gratefull* to him, that he wou'd Extend his *Mercy* to these only? This Story does not Tell well. But why then wou'd these Refuse his *Mercy* upon such Easy Terms? Ther is nothing said to this in his first Reason, So that it proves no Reason at all.

But, *Country-man*, I will open this Scene to you. You must know then, That the *Presbyterians* have Learn'd this *Principle* from the *Papists*, That any *Prince* who is *Excommunicated* by them, has *ipso Facto*, Lost all his Right to his *Crown*. And this is the Reason why they wou'd not own *K. Char. 2.* for their *King*, because they had *Excommunicated* him. And therefore they thought it not Lawfull to Pray for him as *King*, for which Reason they wou'd not say, *God Save the King*, but Chose rather to *Dye*.

*Country-m.* By this Rule they have the Power to *Depose* their *King* whenever they Please.

(3.) *Rehears.* Yes, *Country-man*, they Assert it as High as ever the *Pope* did. Which gave Occasion to the present Worthy Lord *Bishop* of *Sarum*, then *Professor* of *Divinity* in the *University* of *Glasgow*, the Chief Nest of the *Presbyterians* in *Scotland*, to write a *Vindication* of the Church and State of *Scotland*, Printed at *Glasgow* in the Year 1673, the time of these Disorders, to Clear the Church and State from the Scandal of these Principles and Practices of the *Presbyterians*. And it was a work becomming his Station, and Perform'd with Great Learning and Strength of Reason. There p. 68, 69. he says, Less Disorder may be apprehended from the Pretensions of the *Roman Bishops*, than from those *Maxims* that put the Power of Judging and Controuling the *Magistrate* in the Peoples hands; which opens a Door to endless Confusions, and indeed sets every Private person up

the Throne; and Introduceth an Anarchy, which will never admit of Order and Remedy: whereas those who have but one Pretender over them, cou'd more Easily deal with him, and more Vigorously Resist him.

Country-m. It is Excellently said, I see not who can Answer him!

Rehears. And in his Sermon upon the 30th of January 1680, he says, p. 15. That the Resolving all Power in the People, was first taken up by the Assertors of the Pope's Deposing Power; for they Argu'd, that if it belong'd to the People, then the Pope representing the Universal Church, all their Rights did Accrue to him; so that he might Dispose of Crowns as he Pleas'd.

Country-m. So the Power of the People is the Bottom of all this Mischief! And from hence the Pope and the Presbyterians Derive their Rebellious Principles. It is an Eternal Source of Confusion.

But, Master, will you hear the Rest of the Reasons the Observer Reviv'd, N. 19. gives in Defence of those Presbyterians who wou'd not say, God Save the King, to Save their Lives, and to shew the Roguery of the King in offering it to them? He says, Secondly, It was offer'd by the Bayliffs or Sheriffs, who had no Power to make good their Offer.

(4.) Rehears. Do you think any Sheriff wou'd offer a Prisoner his Life at the Place of Execution, upon such a Condition, if he had not Orders for it? And why was not this Try'd, and then it wou'd be known whether they had Power to make good their Offer or not? But none of the Prisoners Disputed this Point, but Peremptorily Refus'd the Condition.

But I will tell you a Case, Country-man, will put this out of Dispute, when his Royal Highness the Duke of York was Lord High Commissioner in Scotland to his Brother K. Char. II. he cou'd hardly believe there was such Obstinacy in Mankind as he had heard of these Men, but was Convinc'd when he himself had the Opportunity to offer some of them their Lives upon the said Condition, which they Refus'd to his Face; And they did not doubt but that he had Power to make good his Offer to them.

Country-m. No more Proof, Master, this is Super-abundant. His Third and Last Reason is what you have spoke to already, their Denying to Repeat the Words because they were a Form. And upon these Reasons he Accuses the Government of no less than Roguery for making such Sham-Offer to these Honest Presbyterians!

(5.) Rehears. For shame let our Presbyterians get some other Advocate, for this Man makes them very Vile. And if he speaks their Sense, they are ten-fold more Obnox-

ious than these their Brethren in Scotland. For they suffer'd for a Principle, tho' grossly Deluded. But these stand it out against all Conviction, and their own Consciences. For these Excuses they make are plainly Study'd, so that they offend of Malicious Wickedness! The others out of a Blind Zeal, which Hurry'd them to Bloody Murders and Treasons, thinking they were doing God Service. Their Judgment was misinform'd, but the Wills of the others are Corrupted. They were Sincere and own'd their Principle, the others Dissemble it, and Play Tricks with it.

(6.) Country-m. There is one thing, Master, you have forgot to speak to. This Observer in his Num. 1. says, There are a great many good Charitable Well-dispos'd Dissenters, and several Worthy Bishops, together with many of the Clergy and Laity of the Church of England, who won't Contribute a Groat, that is, towards the Relief of the Scots Episcopal Clergy.

Rehears. He do's well to begin with the Dissenters. But how came he to know the Minds of the Bishops so well? I am inform'd that my Lord's Grace of Canterbury has Contributed, and that so has the Bishop of Sarum, and I suppose all the Rest, Let him Name any that has not, I doubt not they will Clear themselves of the Scandal. And the Printed Letter which the Ld. Bishop of London sent among his Clergy to Promote these Collections, begins thus, The Queen having given us leave to make a Collection for our Poor Episcopal Brethren in Scotland, who are Reduc'd to great and extreme Necessities, &c. So that this Observer flies in the Face of the Queen, as well as of the Bishops. She gives leave to Collect, the Bishops Recommend it, and Observer Crys, give never a Groat, 'tis a Jacobite Collection!

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